

In the Religious World

What the Church Folks Are Thinking About and Doing. Religious News From Everywhere.

SUNDAY SCHOOL LESSON AND YOUNG PEOPLE'S TOPIC.

Mercy Triumphant Through Tragedy.
The International Sunday-school Lesson for February 3 is "Noah Saved in the Ark." The text is "The Salvation of the Righteous is of the Lord." Ps. 37:39.

BY WILLIAM T. ELLIS.

The greatest problem of all ages and all hands has been how to keep good men from becoming bad, and at the same time to know what to do with bad men who are determined to keep themselves bad and make others like unto them. The child of the highest civilization and the son of deepest savagery are here seen upon the same level. Human life is unendurable where sin taints and wrecks the gains both of thought and of material endeavor. Education, culture, wealth, what are these worth where depraved passion has made them all its slaves? A millionaire's home on Murray Hill becomes quite as horrible a hell as any Mulberry street sub-tenement where the conflagration of evil passion burns unchecked.

The story of the deluge, well-nigh a universal tradition among all nations possessing a literature, gives us certain teachings upon the ways of God's mercy, moving through the tragic and terrible events of life toward an ultimate of goodness over evil.

Sin Self-Destructive.
The story of conditions in the ancient world before the time of Noah corresponds to many a dark narrative of later ages. Evil is increasing among the children of men. The hour when the Creator looked forth upon the works of his hands and pronounced them "very good" seems to have passed, never to come back. The deeds and the desires of men wax worse and worse. Horrible crime and passion produce more daring designs and imaginations, which in turn bear swift-maturing fruit. Where will the broadening cycle of degeneracy and doom end? Only in the self-inflicted destruction of the sinners. "Let us eat and drink for tomorrow we die!" Sin is suicide. "O Israel, thou hast destroyed thyself!" is the prophet's true interpretation of the nation's plight in a later age of its career. So fell ancient Greece, perverting its love of beauty into unbridled lust and debasing its power of noble thought to lowest levels of casuistry. So fell Rome, in the hour of her greatest wealth and world-wide possessions. So will fall any nation, any city, any man, who lets sin have free course. The worst penalty of sin is sin working out its own nature and producing its inevitable sequence. The sin of hell could not be because men no longer believe in a literal and physical flame of brimstone? Not so. When a soul goes on in the self-destructive course of sin comes to the limit of conceivable agony.

The Sphere of Moral Surgery.
What is God's way of meeting this mad rush of sin? Shall a world of beauty and wondrous possibility lie fallow and idle because man, the glory and crown of creation, has blotted himself out? Shall a world of beauty and wondrous possibility lie fallow and idle because man, the glory and crown of creation, has blotted himself out? Shall a world of beauty and wondrous possibility lie fallow and idle because man, the glory and crown of creation, has blotted himself out? Shall a world of beauty and wondrous possibility lie fallow and idle because man, the glory and crown of creation, has blotted himself out?

Here is a cancer sufferer. The little spot of diseased tissue, seemingly so trivial, is spreading. Every day sees larger ravages of the devouring demon. Skin and nerve and sinew waste away before its merciless approach. Agony, indescribable now, and presaging worse things in the future, is the victim's lot. What shall be done? A poultice? A lancet? A journey to contract the offense to the senses? Concealment by bandage and elaborate screening? No. There is only one resort. The operating-table—the keen, glittering knife, whose swift movement glides faster and further than the cancer's progress. And so the surgeon stands prepared, bending above the diseased tissue, whose every movement is as merciless as his unflinching strokes cut and cut again? Is it cruelty to thus mutilate? No, it is supreme mercy; it is great kindness.

Even so the story of the deluge stands out as the earliest and sublimest representation of a divine mercy that shrinks not from moral surgery where nothing else will avail. To save the good by removing that which is hopelessly bad; to replace contagion by isolation; to look beyond the terrible processes of the immediate present to the results that in due season shall appear—that is divine. It is God's way where no other way will avail. It is divine wisdom where human devices are powerless. For however awful the tragedy, however fearful the picture of desolated realms and countless corpses as the waves recede, it is of a doom that is inevitable, and the thought of humanity's doom is itself to continue unchecked the course of self-destructive madness which was invading all realms of man's being.

For be it ever remembered that the story of the deluge does not end as the waters reach their utmost height, and the inundation of plain and valley and hillside comes to its climax. God has not forgotten what has been blotted out by the rising and engulfing billows. The end? No, the end is not yet. Some things are indeed ended but only that others may begin. What next?

The Stimulus of a Fresh Start.
Who does not respond to such an incentive whenever and wherever it comes? The new year, after the weeks and months of the old one have been crowded with misdeeds and follies; the new home, where old associations are gone, with their enticing adaptation to the old; the new life, with its new possibilities—all these things send a thrill of new purpose into the soul that has grown burdened and hopeless under old conditions.

Here was the merciful purpose of God revealed clearly in the outcome of this tragic chapter, but to be equally attributed to every portion of it. A new start for the world? No, a wrong! The dove that had gone away came back with the first symbol of cheer goes out again and returns no more. The ark, its purpose achieved, is abandoned. Its voyage is a sufficient return for all the labor spent upon it. The preacher of righteousness delivers his message, as they creep higher and higher above hillslope and mountain summit, but from the grave perils of the floods of ungodliness and savagery which had raged around his

household in the old days—for him and his a new world indeed opens as they go forth from a captivity which has meant a deliverance.

So it often is, so it might much oftener be, when God sends into individual lives some startling providence which causes old things to pass away and all things to become new. Many a deluge of financial disaster leaves a man bereft, bewildered, and perhaps tempted to despair; but out of the very ruins of an old life there may be built a fairer and a better fabric.

For after any such trying or tragic event there may ever be seen, if we will only look for it.

The Bow of Promise.
It is ever present, just as sunlight flashing across raindrops has ever, from the earliest dawn of creation, caused the prismatic colors to appear. But men do not always see it, and we all need the clear revelation of the meanings of the Almighty to see the tokens of a sure and sound hope amid the storms of life.

There is a hope which "springs eternal in the human heart," but which is a human instinct rather than a special divine gift. There is a hope which is born only of faith, a confidence which comes "out of the depths," when we have entered them and emerged, conscious of God's presence and guidance at every point of the journey. For the believer looks forth upon the storms of trial and tribulation, the glooms of a more than earthly hope grown all the conquests of God's mercy.

For Christ and the Church.
Terse Comments on the Uniform Prayer-meeting Topic of the Young People's Societies for February 3. "What Christian Endeavor Means to Me and to the World." Phil. 2:1-18. Christian Endeavor Day.

BY WILLIAM T. ELLIS.
The old story of the Israelites' free gift to the church is a very interesting analogy for Christian Endeavorers. Not all of them gave the same thing, and not all of them gave articles of great value. Some gave only stones and rich spices. Some offered jewelry and gold. Others brought goats' hair or badger skins. The wise-hearted women who, perhaps, had no gold and goat's hair, and who could not get or kill a badger or a ram as they pleased, set to work with their hands and spun goats' hair. Every one of them, according to his ability, but everyone did something. What shall Christian Endeavorers do "for Christ and the church"? The best they can. If they cannot offer jewels and gold, let them offer what they can. If they cannot give goat's hair or badger skins they can spin with their hands, and all the gifts will be equally precious to God. In many churches the mission in the up-town district of that city.

More than a million dollars a week. It is estimated that the American people for charity during the past year. These figures do not include the large sums given to aid the Jews in Russia, the relief fund for San Francisco, and other disasters, nor the millions privately given in benevolence.

The United Society of Christian Endeavor has through its trustees, adopted two new alternative forms, the pledge for active members. This new clause appears in one: "I will seek to bring to Christ, to give to the world, to the Kingdom, to advance my country's welfare, and to promote the Christian brotherhood of man."

The National Bible Institute is the latest interdenominational society, recently established in New York, with Mr. Don O. Shelton as its president. It proposes to hold annual Bible conferences in the larger American cities. To increase the number of students in the adult Bible classes in the Sunday school and to further systematize Bible study by church members are two of the objects of the society. The officers propose to issue a magazine to be known as "The Bible Today."

Mr. Robert J. Burdette, known throughout the country as a lecturer and journalist, became the pastor of the Temple Baptist church in Los Angeles, Cal. The congregation now numbers more than seven hundred, and has just completed one of the most unusual church buildings in the world. This building is located in the heart of the business district of Los Angeles and contains six stories and six hundred offices. The auditorium in which Mr. Burdette will preach every Sunday will seat five thousand people. During the week the large stage in this auditorium will be rented for secular purposes.

SEVEN SENTENCE SERMONS.
Where you are is of no moment, but only what you are doing there.—Petrarch.
Self is the only prison that can bind the soul.
Love is the only angel who can bid the gates of hell to open.
And when he comes to call thee, arise and follow fast.
His way may lie through darkness, but it leads to light at last.
—Van Dyke.

While the cup of blessing may, and often does, run over, I doubt if the cup of suffering is ever more than filled to the brim.—George MacDonald.
I ask not for the plan of good and ill be set aside.
But for the common lot of man not be far and glorious and great.
—Phoebe Cary.

God's refusal to always beneficent answers.—Amory Bradford.
Never meet trouble half way; it will come soon enough, and then you will meet it where God meant you

Endeavor army is to be found in the personality of our leader, Christian Endeavor is a monument to the present-day activity of Jesus Christ. He is still the most winsome and wonderful power in the world. When once they get a vision of him, the true-hearted youth of the world are glad to acclaim him as Leader and Lord. For he satisfies their deepest longings and highest ideals. He alone meets the expectations of the best manhood and womanhood. In the sight of all men the young people's movement lays its trophies at the feet of Jesus Christ.

The best thing about the modern young people's movement is that it is God's army. He began it and he is guiding it. This new crusade is invested with deep solemnity when we bear in mind the truth that it is of God and for God. To be a part of this movement is no small thing, for it means that one is engaged directly in the service of the Most High. Greater honor than this mortal or angel cannot have.

We may prove that Christ is our Master by showing that we are all brethren.

Most of our lives count for very little. We spend them upon the insignificant business of feeding and clothing ourselves and honoring the whims of our lean souls. What a tragedy it is this wasting of mighty lives upon baubles! The souls that God would use in great service for Him are starving in selfishness. Somehow we will not give ourselves up to a life of self-sacrificing ministry. We fear to devote ourselves into the great work of Christ and the world. To empty ourselves is surrender and service is hard. Therefore our own lives mist the mark and the eternal work of the omnipotent God is hindered.

A Prayer for All Endeavorers.
—Lord, our eyes have seen thy glory written on the lives of an innumerable company of young men and maidens. We thank thee that thou hast summoned to thyself the youth of all lands. As thou hast watched over this society in the past, so continue, we beseech thee, to guide it by thy counsel, and to keep it in thy way. Infill into our hearts a passionate love for thee and for thy church. May we never fall in our duty to thee. And Lord, open wide our eyes that we may be held, and courageously accept all the opportunities thou hast set before us. Keep us from error and save us from sin, that throughout all the earth thy name may be glorified.—Amen.

NEWS AND NOTES.
A memorial window in honor of the actress Mrs. G. H. Gilbert was recently unveiled in the church of which she was a member in Bloomingdale, N. J.

The union of the Presbyterian, Methodist, and Congregational churches of Canada is being favorably considered and a satisfactory union creed has been compiled.

A shop-meeting campaign, which shall engage the activities of church people and laboring men is to be conducted by Mr. Stielze in New York City in February.

Mr. John Wanamaker has promised a gift of \$30,000 toward a Y. M. C. A. building at Pekin, China, upon condition that the Chinese themselves shall contribute a certain sum.

The attempt of certain Hebrew citizens of New York city to abolish the Christmas celebration in the public schools there was severely condemned by the most influential rabbis of the city.

Recruits from the slums of New York city, speaking in Fifth avenue churches, was a recent occurrence when one Sunday morning fourteen reformed men from the Jerry McManis mission spoke in various churches in the up-town district of that city.

HIGHER CONSECRATION.
If society is ever led to the purer and loftier heights, it will be when the Christians of our land lift up the standard of higher consecration. It may require a little higher consecration, but it will not be any higher than the Bible requires.—Rev. L. P. Luden, Disciple, Indianapolis.

A PRAYER OF PRECIOUS TRUTHS.
Many repeat the Lord's Prayer from time to time without realizing just what they say. They very familiarly has unfortunately made it common, and yet it is so full of precious truths that we will never be able to understand all wholly, much less be able to live them fully.—Daily Word, Rev. L. M. Zimmerman, Lutheran, Baltimore.

IDEALS.
We live amid shattered ideals. Such is true in human character. The men of the past, the men of the future, the men of the present, the men of the ideal, Nature in a state of decay gives idealism in fragments. The perfection under natural law will restore the ideal. That is the way. In the Man of Galilee. He was man's ideal at a climax.—Rev. F. C. Bruner, Methodist, Chicago.

RESPONSIBLE AND EMINENT.
There is no earthly position comparable to that of the man of God. To the gospel ministry. It is true that there are worldly positions of the highest respect and honor, requiring men of unblemished character and strictest integrity to fill them, but one is material and perishable, the other spiritual and eternal.—Rev. R. S. Rowe, Methodist, Chicago.

WHAT XEBELIE DOES.
Those who would have a new and inspiring vision of their Lord must enter by prayer into "the secret chamber of the most high," which is available through the only approved way—Christ on the thoroughfare, in the busy workshop or the home. Means of communication with the King are never obstructed save by the "veil of unbelief."—Rev. M. M. Strong, Unitarian, Denver.

MANNERS LIKENED TO A SIGNAL CODE.
Our resemblances and our differences combined make up the social consciousness. Manners are a signal code which the whole world understands. They are even more a species of language than words, for they are built up superior to the others. The others are always striving to enter it. The marks by which the superior group are characterized are constantly changing; that the group may remain different, and these changes are known as fashions. The characteristics of a gentleman include a perfect understanding of the code of manners by which we communicate and a carriage of grace and ease. A gentleman is absolutely independent of material things and this type of man is of inestimable benefit to the world.—Rev. J. H. Denison, Congregationalist, Boston.

Girls Was Given Tip

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should meet it, and where he will help you to bear it.—Spurgeon.

The very first condition of lasting happiness is that a life should be full of purpose, aiming at something outside of self.—Black.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.
This Christianity of ours is no myth. You can throw your weight on the promises of God and they will not go down. Rev. Z. Conrad, Congregationalist, Boston.

WHAT HEAVEN MEANS.
Heaven does not mean church membership, nor social respectability, nor paucity of money, but heaven does mean holiness, principle, oneness with God, the Eden as it was before man fell.—Rev. T. A. Nelson, Presbyterian, Brooklyn.

TO FIND GOODNESS.

Men fall into sin because they seek for good from a wrong basis. Good comes from God primarily, and men need not hunt for it, but heaven does mean holiness, principle, oneness with God, the Eden as it was before man fell.—Rev. T. A. Nelson, Presbyterian, Brooklyn.

THEY ARE THE BEST TEACHERS.

A failure is the product of energy that is either insufficient or misdirected. A crown yet awaits every man who will learn from his failures. Frankly met, bravely faced, the failures are life's best teachers.—Rev. Milton S. Littlefield, Presbyterian, New York.

CIRCUMSTANCES AND SPIRITUALITY.

The social and financial condition has little or nothing to do with one's spirituality except as he is influenced by it. The man who is saved or lost by our circumstances, but by our faith or lack of it.—Rev. C. L. Palmer, German Reform, Kingston.

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A JUST MAN.
From much that is said and written in our magazines it would appear that but few men are just and of a religious turn of mind. We hear so much about men not being in the church that it is almost tempting for every man to feel that he can keep away, for they almost infer that the church is no longer the place for men, but only women and children. These are the words of men from the church by constantly nagging them. We read in bold type in our daily papers of those men who are unjust and dishonest, and we conclude that the world is going to the dogs, forgetting the fact that there is one such character there are

"Mamma was Nearly Crazy,"

writes Miss Hazel Upson, of 130 South Fifth St., DeKalb, Ill., "about my sickness. I had been sick with a fever, and never got over it just right. I was weak and hardly able to walk, and for six months I did not come around. I got so pale and white and the best doctor in De Kalb gave me up and said I would not get well. One day a lady friend told mamma to get me a bottle of

so mamma went down that night and got me a bottle, but had very little hopes of its helping me. But, praise God, I had taken just three bottles of it when I came around and began to get well right off. Now I am feeling well and you ought to see how fat I am getting. Mamma and I are so thankful for the good that Cardui has done to me." It is a gentle, strengthening, tonic medicine, for young and old, who suffer from the diseases peculiar to women. Try it.

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St. John's (African) M. E.—Corner Topeka and Seventh streets. Rev. J. P. Taylor, pastor; residence 511 West Seventh street.
Wesleyan Methodist—Corner of Third and Jefferson streets. Rev. D. T. Grout, pastor. Sunday school 10 a. m., preaching 11 a. m. and 7:30 p. m.
Parkdale M. E. (African) M. E.—Corner of Fifth and Leland streets. Rev. I. A. Williams, pastor; residence 906 East Sixth street.
St. Mark's M. E. (African)—Railroad street, near Rock Island railway, North Topeka. Rev. J. S. Glendon, pastor; residence 905 North Harrison street.
Lane Chapel M. E. (African)—Corner of Fourteenth and Van Buren streets. Rev. J. W. Jacobs, pastor; residence 1333 Van Buren street.
Free Methodist—728 Lake street. Rev. F. E. Bonham, pastor; residence 1104 Lime street. Services: Sabbath school, 9:45 a. m.; preaching, 11 a. m.; praise service, 7 p. m.; preaching, 8 p. m.; class meeting, 7:30 p. m.; Thursday, prayer meeting, 7:30 p. m.

PRESBYTERIAN.
First Presbyterian—Harrison street, between Eighth and Ninth streets. Rev. S. S. Ealey, Jr., D. D., Ph. D., pastor; residence 50 Harrison street.
Second Presbyterian Church—Corner of Jackson and Gordon streets, North Topeka. Rev. John S. Glendon, pastor; residence 1310 North Quincy street.
Third Presbyterian—Fourth street, between Chandler and Branner streets. Rev. W. M. Cleveland, pastor; residence 500 Jefferson street.
Westminster Presbyterian—Corner Col-lins and Huntoon streets. Rev. Ralph Ward, pastor.
Oakland Presbyterian—Corner Winfield and Riverside avenues, Oakland. Rev. S. B. Lucas, pastor.
Cumberland Presbyterian—Corner Fifth and West streets. Rev. Loyal W. Madden, pastor.
First United Presbyterian (African) 500 Jackson street, North Topeka.
Second Cumberland Presbyterian (African)—211 East Thirteenth street. Rev. J. E. Cary, pastor; residence 211 East Thirteenth street.

METHODIST.
First M. E.—Corner of Sixth and Harrison streets. Rev. Frank Lynch, pastor; residence 500 Topeka street.
Kansas Avenue M. E. Church—Between Gordon and Paterson streets, North Topeka. Rev. J. W. Reed, pastor; residence 1133 North Jackson street.
Oakland Methodist—Corner Chester and Sardou avenues, Oakland. Rev. A. H. Boyd, pastor; residence 239 Chester street.
Walnut Grove M. E.—Corner Sixteenth and Harrison streets. Rev. Homer E. Clark, pastor.
Lowman Hill M. E. Church—Corner of Ninth and Eleventh streets. Rev. C. E. Holcombe, pastor; residence 1114 Garfield street.
Denham M. E.—Corner Fifth and Tyler streets. Rev. H. Bruns, pastor; residence 514 West Fifth street.
St. Paul's (African)—37 Van Buren street, North Topeka. Rev. J. D. Smith, pastor; residence 155 Lane street.
First M. E. Mission—422 Jefferson street. No regular pastor.
Mount Olive M. E. (African)—Buchanan street, between Seventh and Twelfth streets. Rev. J. S. Burton, pastor; resi-

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